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Christ and culture

My dear Doctor Mackay:

It was in mind, following our interesting conversations at Grove City a few years ago to send you a copy of some lectures I had that year given at Columbia Theological Seminary, since we covered some of the topics in our Talks.

I tardily recall my impulse and take pleasure in enclosing the little volume with my goodwishes for a very happy New Year for you and Mrs. Mackay in Princeton.

Jan 1 1938

# CHRIST AND CULTURE

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*By*

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TO THE MEMORY
OF THE LATE
RICHARD T. GILLESPIE, D.D.,
WHOSE CULTURAL IDEALS ENRICHED LIFE AND GAVE
MORAL MOMENTUM TO THE CHRISTIAN
PROGRAM

# THE SMYTH FOUNDATION

The will of the Reverend Thomas Smyth D.D., bearing the date of 1874, created the Smyth Foundation in connection with The Columbia Theological Seminary now located at Decatur, Georgia.

Dr. Smyth was born in Belfast, Ireland, in 1808, coming to America in 1830. For more than 40 years he was pastor of The Second Presbyterian Church of Charleston, South Carolina. His scholarship and ability were recognized on both sides of the Atlantic. His works in ten octavo volumes constitute a distinct contribution to theological literature. His collection of books, now in the Library of the Seminary, covering the field of Puritan theology was unsurpassed in America.

The Smyth Foundation providing for a lectureship gives wide latitude as to subjects, with the provision that the lectures be devoted to the exposition and defense of doctrines and principles in accord with the system taught in the Westminster Confession and Form of Government, as published in Scotland in 1874.

# STATEMENT

The Thomas F. Smyth Foundation was established by a generous and foresighted Christian layman in connection with Columbia Theological Seminary of Decatur, Georgia. It was inaugurated in 1911 by Professor Francis L. Patton in a notable series of lectures.

From the beginning discussions have undertaken to fortify the Christian faith by organizing doctrinal or historical materials apologetically and setting them over against various forms of current unbelief and non-Christian influences. With the major purpose of the donor, as well as the obvious spiritual needs of the present generation in mind, the present theme "Christ and Culture" was chosen, and the Course given in March, 1930. The substance of the series is presented in the following chapters by permission of the Foundation. The publication of these lectures is touched with sorrow by reason of the sudden death of the late President, Richard T. Gillespie, by whose invitation they were delivered and to the memory of whose life of culture and learning they are affectionately dedicated.

It is evident that we must face, with purposes both polemic and evangelistic, certain evils of our day as they appear in the realm of current religious thought and general culture. This is a difficult task; more difficult than meeting the grosser evils of sinful, lawless living and immoral conduct. In the latter case we face those, who for the most part in their quiet moments recognize the futility and ugliness of their sins. Repentance is easier for the outrageous sinner than for the refined, intellectually proud atheist. "Our wrestling" says Paul to the Ephesians (6; 12) "is not against flesh and blood, but against the principalities, against the spiritual hosts of wickedness." It was the speculations and philosophies of Paul's day that were undermining faith and morals against which he puts on the whole armor.

The six lectures that follow are designed to reaffirm the essential relation of Jesus Christ to those higher experiences of the race generally included in the term human culture. This makes necessary a brief review of certain features in the present-day thinking of influential groups in our American life whose creed of culture is professedly detached from the body of Christian truth and whose postulates deny the reality of that moral and spiritual ground out of which truest culture must rise.

One's enthusiasm for the Christian religion and his confidence in the ultimate triumph of Christ throughout the world cannot but be rekindled by such a review of the historical background of the Christian church as these studies have made necessary. It leaves one profoundly convinced that the current situations in present-day thinking about which young leaders are seeking advice reveal most plainly the need of a new and pertinent Christian apologetic. The bringing forward at the earliest possible moment of a new generation of church leaders, thoroughly equipped in mind and heart, is urgently needed in order that the youth of today and tomorrow may be reassured in their faith and encouraged in their devotion to our Lord.

*Philadelphia.* W. C. C.

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# CHRIST AND CULTURE

# CHAPTER I

## SOME ASPECTS OF MODERN THINKING.

THIS chapter itemizes certain situations in the intellectual and moral life of the present day. Easily recognizable conditions in much current thinking make necessary a restatement of the fact of Christ as the primary and vitalizing element in the cultural life and moral progress of the generation. A preliminary survey of the despiritualizing features of the times will indicate at the beginning the purpose and motive in all the messages that are to follow. It will at once relate them to the evangelical mission of the church seeking as she does to meet the spiritual needs of our times.

Living in the midst of the intellectual turmoil and moral disorder of his generation one is well nigh disqualified from the task of clearly recognizing and evaluating current intellectual traits and defining moral trends as history may indicate them. Our fears and fancies, together with the prejudices born of various types of partisanship spoil the clarity and sanity of our judgments as we view contemporary situations. Without undertaking to assess the relative importance of certain negative movements in the intellectual and spiritual life of the day, we may very properly set into our background certain spiritual trends and mental attitudes that characterize types of thinking today.

Awareness is an obligation to which Christian leaders can not be unmindful. They must allow neither timidity nor self complacency to blind their eyes to the facts which lie in the field of Christ's redemptive program, no matter how forbidding the facts may be. If Christianity is to bring joy, peace and saving power into the cultural derangements and spiritual abnormalities of our day, then diagnosis of our situation becomes a duty as well as a prerequisite of true leadership and spiritual progress.

In our approach to the subject we carry with us the thought expressed in the preface to the revised Book of Common Worship, "We are living in a new world; it is ours if we are true to the faith that is in us, to seek to make it a better world. It is by prayer and service that we may hope to do it."

Of course, academic analyses and critical studies of the factual situations in the intellectual and spiritual life of our times, standing alone may prove nought but a wearisome futility. There must follow tabulations and deductions, a dynamic spiritual counter-part, working through a program. Out of diagnosis must be organized not only that which clarifies the mind, but something that will anchor the soul and direct toward God this potential generation of men and women. We shall therefore keep in mind these practical ends during our discussion of certain mental and spiritual attitudes that today rise to invalidate faith and threaten the realities of our religion. They may not be permanent features in the thought life of America but they do at this moment disturb the equanimity of religious leaders.

1. There are those today who feel that the general advance of human knowledge has devitalized faith and diluted the religious devotions of men.

They hold that since the Renaissance and Reformation but particularly since the scientific advance began fifty years ago there has been manifest among thoughtful people a lack of confidence in the spiritual realities of the universe. That with these marvelous transformations of life through science, invention and discovery, God has seemed less necessary to educated men. That the more facts men possess, the wider their observation and the more inclusive their knowledge of the material world and its laws, the less concern men have for the invisible things of the spirit. That as the genius of man triumphs in the realms of mechanics and physical law, his sense of need for God diminishes and his confidence in the things of the spirit grows less! Professor George D. Birkhoff in discussing this point in a recent magazine says "In view of the flood tide of knowledge that has swept down upon men there are those who wonder what has become of their spiritual perspective. As their intellectual horizons have widened and a new sense of the vastness and complexity of the universe has taken hold of them, they seem to see the world revealed as an infinitely elaborate and remorseless mechanism, indifferent to values, and they look back with longing to old dogmatic finalities." In other words according to this testimony the growth of knowledge has had the effect of devitalizing men's faith in God and the operation of spiritual laws. In the dazzling light of modern understanding men claim to have been disillusioned and the tenets of their childhood faith no longer hold them. Their self confidence has been so reinforced by their super-knowledge, that God seems no longer necessary and faith in the supernatural has become too naïve for them to accept. They are as one of their own number puts it, "the children of the great Emancipation." Without here attempting to discuss the fallacy of this situation we shall keep it in mind while urging the fact of Christ and Christian experience as the essential and abiding elements in any satisfying scheme of human knowledge or cultural progress.

2. Growing out of the opinions just described, we have others who are saying that science holds all the necessary elements of culture and permanent human progress. In view of modern developments and viewing things solely upon the surface, this seems plausible. The effect of this argument is being profoundly felt in non-Christian lands. It is also felt in our own country where secularization in both education and general culture is becoming more and more pronounced. Leaders of thought in non-Christian lands are looking upon science and general knowledge as the magic power that will transform their national life and bring to them peace and genuine progress. They expect knowledge of the modern world with its mechanical miracles and material progress to bring to their unhappy people healing for mind and soul.

Science has created a new age and crowned life with untold physical blessings and comforts. But men have asked too much of science. They have asked science to leave her own realm and take to the field of religion and redemption. Disappointment has followed. The demand was unfair. "Science" said a recent physicist, "is simply the organization of a body of experience in a given field, gathered by induction, formulated by hypotheses and deduction, tested by experiment and progressively related to other fields of experience and to new conditions."

In spite of all her contributions to this life, science has left us with our deep elemental mysteries yet unsolved. It has flooded the world with radiant light from a fluid the nature of which it does not know. But it has shed no light on the major problems of men's souls. There is an unspeakable vastness and glory in the universe to which science has introduced us. We are breathless before the speed of light. We are overawed by the fact that with light moving 186,000 miles per second it takes eight minutes for a beam to come from the sun to the earth. We are dumb before the fact that there are stars so remote that light leaving their flaming bodies a million light years ago has not yet reached us. We are equally awe struck in the presence of atoms now broken up and revealed as tiny worlds flying in infinitesimal orbits with a speed and power that light does not know.

John Wright Buckham, in a recent essay after reviewing the achievements of science, says "Yet in all this awesome vastness and beauty of world matter, man does not find ultimate satisfaction. That highest fellowship for which he has capacity remains unmet no matter what his telescope or microscope may reveal. This glorious catalogue of facts does not release a single moral principle nor reveal the realities of the spiritual life on the worth of which the highest culture of the race depends." This is in harmony with general experience of men. The true scientist looks beyond the facts of his material universe. Men of science like Robert A. Millikan, J. Arthur Thomson, Michael Pupin, Professor Eddington, Arthur H. Compton, and others are standing in their laboratories and pointing spiritually anxious men beyond the cosmic worlds with which they deal to the ultimate reality of God and a spiritual universe. Here for them is the only source of moral order and perfectness. The inadequacy of science to meet all the cultural needs and spiritual longings of men is recognized by the scientist himself.

3. In this background of present-day intellectual situations we note the reappearance among current philosophers of a benevolent materialism, loosely defined as non-theistic humanism. Humanism in this late phase is not the humanism of John the Scot, nor of Erasmus. It is an effort to keep active in human experience all the benefits of the Christian life and culture but in a godless cosmic order. The humanist holds that goodness and truth are vital, both to a tolerable order of human society and to any definite intellectual progress. But having given up God and

the spiritual realities out of which come virtue, nobility, unselfishness and every phase of pure love, it is necessary that some new creative moral center be found. Moral ideals and motives that have come into the life of the race through the fact of God, the ten commandments, immortality and the supernatural must now find roots elsewhere. These value-making concepts have no longer objective existence. We are in a purposeless universe of matter. We are here by mere chance and have a meaningless part to play. These Humanists are disillusioned philosophers in a godless universe on a futile search for the highest good. They are looking for tropical flowers in the frigid, sterile zone of polar deadness. The moral sanctions, the spiritual joys, the motive making powers which they seek, come only through faith in a moral universe at the center of which is God revealed in the love and sacrificial life of Christ. With idealistic dreams dead, the moral aspirations of men choked and with the heritage of immorality gone, these well-wishing philosophers are heading for a bleak and fruitless era of human existence in which spiritual passion, high moral purpose and all the fruits of the spirit are to wither and die.

We feel all the more keenly the urgency of the task of again setting Christ amidst the doubting doctors and asserting His vital relation to genuine moral progress. The noblest intellectual and spiritual experiences of men are possible only when they feel the validity and power of His divine personality.

4. A situation somewhat difficult to present has

to do with the character and work of God in the universe. The transcendence of God expresses the idea of God as a personal being apart from and above all His works, but controlling all things by His will. Over against the doctrine of transcendence is now set the modern doctrine of the imminence of God. Paley's watch is a classic illustration of the relation of a transcendent God to the universe. He is outside of, and transcends the machinery of which He is the Creator. The old deists pushed this conception of God so far that God to them was entirely outside of His universe. He was not only totally separated from it, but not at present interested in its automatic operations through His originally implanted laws. Modern science has come forward with the conception of the universe as a living, ever changing, continuously creating organism, with which God is intimately identified. Within every natural law or phyical process God is immediately operating. The imminence of God has brought comfort to modern minds beset with the theories that hold God to be unnecessary in a universe of law. We need, however, to guard modern thinking against the pantheistic tendencies which reside in the theory of imminence. The doctrines of divine imminence may identify God with the infinite laws of His own universe, depersonalizing His character. On the other hand, an extreme view of transcendence may rob men of intimate nearness to God by attributing to Him a chilling aloofness in His universe.

5. There is current a line of non-theistic thinking, expressing itself in various mechanistic interpreta-

tions of the universe. It not only eliminates God from our well ordered yet mysterious universe, but ruthlessly dethrones if not destroys human personality. When human personality is eliminated from the spiritual consciousness of the race, a moral cataclysm has overwhelmed mankind. If we depersonalize humanity, a withering blight falls upon all spiritual progress. It is against the spiritual nihilism accompanying this mechanistic conception of man and the degradation of personality that we must set the measure of man's worth as reflected in the man Christ Jesus. Man's worth is wrapped up in the unforfeitable dignity of His immortal spirit. It is underwritten by his oneness with God through faith in Christ. The effect upon individual life and general culture of a successful effort to reduce man to a chemical formula and nothing more, would be appalling. To prove to man that he is nothing other than a perfectly arranged combination of iron, fat, sugar, lime, phosphorous, magnesium, potassium and sulphur, the drug store value of the entire chemical compound being but ninety-eight cents, would be to drain the well springs of human hope and to turn every spiritual longing and holy aspiration into a thing of exquisite torment. Some one desiring to set this disheartening view of man into an absurd formula, called attention to the fact that after the blow pipe had finished its work in dissolving the matter of which the body is composed: "There would be enough fat for seven bars of soap, enough iron for a six penny nail, enough sugar for the ordinary breakfast sugar bowl, enough lime to whitewash a chicken coop, phosphorous enough to tip 2000 matches, magnesium enough to explode a toy cannon and sulphur enough to rid a dog of fleas." These pathetic chemical findings, were they to tell the whole story, would classify man with the refuse of the street, dishonored and worthless. But all the while the chemist is writing down his formula something in him, deep, urgent and mystical is calling. It is a voice beyond the reach of his blow pipe and his chemical formula. It denies and defies his shallow descriptive compound.

"Like tides on a crescent sea beach
When the moon is new and thin
Into his heart, high yearnings
Come welling and surging in,
Come from the mystic ocean
Whose rim no foot has trod
Some of us call it longing
And others call it God."

(CARRUTH.)

It was the imperishable quality of man, undergirding his personality with God-like possibilities that Christ brought to light. It is this that quickens the human spirit and guarantees for it a worthy destiny.

5. These negative features of our present-day intellectual and spiritual life have their origin in the same field. The materialism and naturalism of our great day are the common ground out of which these disconcerting states of mind arise. They have differing labels and shibboleths, but a common parentage. From a common ancestry come our negationists

and behaviorists and mechanists, non-theistic humanists and moral nihilists. They fill our magazines with their clever cynicism. Their satirical unbeliefs shock our moral sensibilities. Their disbeliefs and creeds of unfaith in spite of the vocabulary and concepts of culture they employ all rise from the same low earth levels of materialized life and thought. "By their roots as well as their fruits ye shall know them," said Dean Inge.

Enough has been said to bring us face to face with an inescapable duty. We must present to this generation, so beset with intellectual and spiritual perils, a fresh, virile statement of Christianity! Christ must be presented in language the generation will understand and with a moral passion it cannot resist. He must be presented to the sophisticated leaders of our non-theistic culture as the essential, supreme and sanctifying element in all that makes for human happiness, moral stability, and permanent racial progress.

Materialism is driving a deep salient into the faith and spiritual idealism of our generation. Its crudest exhibition is in the greed and grasping disposition of money-mad men. Its deadening influence in the soul is just as potent when in the most refined species of its philosophy it is careful to believe in the existence of nothing that does not externalize itself in outward behavior.

In our efforts after materialized progress in our wonderful day we have despiritualized life! While seeking properly to magnify the uses of machinery we have mechanized the souls and dwarfed the spiritual aspirations of men. Meeting the sorrows and sufferings of the world with vast organizations for human helping, we have, in many instances, lost the spirit of Christ in a cold blooded system of humanitarianism. In our effort to appropriate all the advantages of modern applied science in the philosophy and psychology of our mechanized age much of our education has become secularized if not paganized. In the cultural procedure of our day, some schools seem to have lost sight of the spiritual values in education and the moral ends of all true culture. Old charters would today bring embarrassments to curriculum makers and educational administrators were they invoked and set functioning in the laboratories and classrooms of our great universities.

It will be an irreparable spiritual loss if the streams of our American culture flowing down upon us from the clean uplands of pioneer faith, hope and morality are to be tainted by the godless and despiritualized concepts of certain modern apostles of despair and unfaith. Our destiny as a free born, immortal humanity depends on our keeping these longing souls of ours consciously turned toward God and by His grace and truth rising more and more into an experience of the reality and power of His spiritual presence in all life.

The World stands out on either side
No wider than the heart is wide
Above the world is stretched the sky,
No higher than the soul is high,

The heart can push the sea and land;
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through!
But East and West will pinch the heart
That cannot keep them pushed apart;
And he, whose soul is flat—the sky
Will cave in on him bye and bye.
(EDNA ST. VINCENT MILLAY.)

Amidst the intellectual confusion and turmoil of our day our prophets must rise to put Christ in His place as the sanctifier of all knowledge and the source of all true culture. As one has well said: "Jesus is the illumination and inspiration of existence! Without Him, moral life becomes a barren expediency, social life a hollow shell, emotional life a meaningless excitement and intellectual life an idle play or stupid drudgery. Without Him the world is a puzzle and death a horror and eternity a blank. More and more He shines as the only hope of what, without Him, is all darkness! More and more the wild sad frightened cries of men who believe nothing, and the calm, earnest, patient prayers of men who believe so much that they long for perfect faith seem to blend into the great appeal which Phillip of Bethsaida made to Jesus at the last supper. "Lord show us the Father and it sufficeth us."

# CHAPTER II

## TOUCHSTONES OF CULTURE

### Culture Defined and Interpreted in terms of Spiritual Values and Christian Ideals

PROFESSOR WHITEHEAD has said: "The intolerant use of abstractions is the major vice of the intellect." It is therefore important that we define the variable term *culture* before we undertake to appraise it or to interpret it in the light of Christian ideals. If the subject is to take on any kind of moral urgency there must be proper width and inclusiveness in the definition. There must be a dynamic reality in the thing defined, otherwise there can be no apologetic effectiveness in meeting these states of mind and spiritual attitudes of the present day to which reference has been made.

The subject has had large place in the thought of the poets, prophets and teachers of every forward looking people. Interesting debates led by various types of culturists have marked the slow development of the culture-consciousness of the race. Noble men in spite of inward and outward darkness have in every age given themselves the task of setting up distinctions "between nature and spirit, animality and humanity, activity and contemplation, inner and outer, immediate and remote;" all fundamental considerations in a definition of culture.

The definition of culture has widened its scope and enlarged its spiritual significance as our understanding of human nature and its responses has widened. All values have been challenged by a gradually ascending scale of measurements.

We are here not thinking of culture as an educational process developing and refining an individual man. It rather represents the total accumulation of human experience at its highest levels. It is that bulk of nobler experiences to which all have contributed, and, in the blessings of which all may more or less share.

It is the total expression of every form of spiritual life of man, intellectual, religious, ethical, making for the noblest type of civilization and the richest possible spiritual destiny.

There is abroad today a diluted and inadequate definition of culture. It is shallow, unreal and bitterly disappointing. It is chiefly marked by its spiritual deficiencies. We must therefore establish afresh in the minds of this generation the reality and necessity of the spiritual elements in our great body of modern culture. We must make plain again how like streams of light these things that make for the enrichment of all life flow down from Christ himself through the enlarging life of the years. Religion has an essential place in the enrichment and promotion of all true culture. It does not exist without it. It was most disappointing to have a brilliant author writing on this subject lately say in his preface "The mental confusion and moral bewilderment of our age show as much in the intensity of religious revivals as in the general decline of religious faith. What is aimed at (in the author's volume) is to find in the instinctive and rationalized habits of human culture itself a working substitute for the simpler religious faith of the past, for its heroic synthesis of so many activities and emotions, something in fact that shall at once awaken us to the magic of life, so overlaid and vulgarized by modern conditions and calm us and steady us in our intelligent enjoyment of it." [1] Unless there be a suffusion of the dominant culture of the age with the spirit of Christ, the author is doomed to disappointment; unless Christ's ideals and the redemptive influences of Christianity touch life profoundly, the author's beautiful hope for culture will never be realized. A Christless culture will not waken the deeper spiritual sensibilities of the race to the magic of life. It will not calm and steady us unless it includes with all else the spiritualizing of the purpose and program of life and the saving of the soul from the sorrow and depression of sin.

Of course, the making of the maximum individual man is the end of true culture. This cultural process opens up the entire romantic story of education. It involves the rise of man in intellectual and moral status through the centuries, lifted as he has been, by all the influences that have informed his mind and ennobled his spirit. It involves the acquiring by the individual of knowledge through teachers and books.

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[1] "The Meaning of Culture," John Cowper Powys.

It involves something in addition, viz: The discipline, the self-control, the appreciation of those values that come when a sense of God takes possession of a man's heart and mind. Back of this process of making a maximum individual are the educating influences of ideals and the upward pull in a man's life of pure thought and tender feelings. True culture has ever in mind the achievement of character, the beautifying of the soul, the purging away of selfishness and hate, and the thwarting of all the degrading influences of evil. All this lies within the definition of true culture as a process. Her high ends therefore cannot be met without recognizing the hunger of the race for God. She must include in her program the answering in a satisfying way all the deep spiritual needs that have brought men weak and broken suppliants to the altars of prayer throughout the ages.

Men of high intellectual attainments have often forgotten or defied these Godward aspects and yearnings of the soul. When that happens human culture has accepted learning and general refinement as instruments of self indulgence and moral degradation, rather than the inspiring life motives they have power to confer. Intellectual life is not able to break with the animality and selfishness of human nature until it has been permeated with a sense of God and the moral order wherein He reigns. History abounds in illustrations of the moral insolvency of intellectually great men. Their poetry and painting and the high place they occupy in the history of human achievement are always recognized with feelings of appreciation accompanied by profound sorrow. We always shall think of Goethe and Byron and Shelley and other Christless poets as great literary lights whose glory is shadowed by their scorn of the moralities and spiritual values of Christianity. When men repudiate God and defy His laws and violate the ordinary codes of decency by their low ideals and immoralities it is a grievous disappointment. When such is the case the beauty and charm of their poetry and the lofty postulates of their philosophy are simply accepted in spite of the shocking incongruities that their lives present.

We owe it to the cause of human progress to recognize the nobler ends of secular culture and the inspiring influences of all that is best in non-theistic and pagan civilizations. Their excellencies and their deficiencies make more real and obvious the spiritual supremacy of Christian culture. A Christian leadership owes it to the present age to capture from other cultures that which has touched with sublimity and spiritual exaltation the struggling mind and heart of the race and Christianize its ideals and purposes! Christian leadership must do what Paul did with the learning of Tarsus, Athens, Rome, viz:—Make it a power for the advancement of the Kingdom of God.

Dean Church has rendered a service to the Christian world in calling to our attention in his volume: "The Gifts of Civilization" our debt to Greece and other nations. He well says "No race in the world's history has influenced the secular thought of succeeding generations to such an extent as the Greeks." He then proceeds to make an inventory of the contributions of Greek culture to the thought life of the world. He recalls with appreciation the amazing company of their poets, philosophers, dramatists and orators whose immortality is fixed. Lost to the world for more than a thousand years the treasures of this classic land of Greece came to life and power again after Dante and Petrarch and Savonarola had sung and prayed and ushered in the Renaissance. Driven out of Constantinople, scholars carried to the waking mind of the West the long forgotten manuscripts of Greek literature. The glories of a new learning dawned upon the darkened world like the rising sun of a new day. Homer and Hesiod once again sang of the age-old joys and sorrows of life. Dramatists like Aeschylus, Euripides and Sophocles touched the chords of universal experience and with biting dialogue stung men to thought and humiliation. Never were the chronicles of time more impressively rehearsed than by historians like Herodotus and Zenophon whose annals of the ancient world men once again found in their hands. The human mind never more bravely faced the profound mysteries of life and the problems of human existence than when Socrates and Plato, Aristotle and Epicurus challenged the dark riddles of time and eternity with their amazing but finally baffled thinking. Who shall begin to measure the meaning to the soul of the race of the rediscovery by the West of the beauty and mystical power wrought in the marbles of Phidias and Praxiteles, to whose genius the fadeless glory of the russet stained pillars and friezes of the Parthenon witness even to this day.

These and other notable contributions of the intellectual and artistic life of ancient Greece are permanent assets of the higher life of the world.

With all her mathematicians, her sophists, her epicureans, her stoics, and other schools of thought, Greece remains a vivid and pathetic picture of the struggle of the human race reaching out and up toward the intellectual satisfactions, the spiritual serenity and moral ideals later to be realized in the life and thought of Jesus Christ. Plato witnessed to the sad futility of these ages of mental struggle toward the absolute and toward the major secrets of peace through understanding, when he cried: "Oh, that some God or God man would come and take this darkness from our eyes."

Dean Church further reminds us that names of equal distinction and like immortality rise to put us in debt to the ancient culture of Rome. Here is another source of intellectual enrichment the world cannot forget. Cæsar and his cohorts organized universal law, Cicero voiced a plea for friendship and humanity that still echoes in the world. Seneca's lofty maxims of morality, Marcus Aurelius' call to virtue and honor, scores of poets and statesmen, rhetors and travelers, moralists and satirists today rise out of the dead glories of Rome to remind us of what that once dominant world power gave to the order and progress of the race. What more can Christian men say? What less dare they say in sincere appreciation of that culture which has been bequeathed to them from the institutions, the personalities, and the philosophies of these long gone periods of human culture?

The apologetic value of this discussion will be strengthened by our recognizing and evaluating any constructive elements or spiritual assets rising out of the negative discussions and critical speculations of the day. There must be wheat in the chaff. It should be garnered. Elements of intellectual and moral significance may be found in the cynical and despiritualized discussions that mark the program of certain groups of cultural leaders of today.

But amidst so much that is negative, there are being released into our American life, intellectual energies vast and varied, representing the accumulated stores of all our past, but utterly devoid of reverence and the sense of moral responsibility. These intellectual energies are so wanting in spiritual ideals and moral aims that they are likely not only to degrade the traditional type of our culture but actually imperil the stability of our social order, challenging the perpetuity of our political institutions and undermining the foundations of our Christian faith. Our anxiety at this point is due to the appearance since the war in the life of our country of a school of clever cynics and sophists. They form a cult of intellectual anarchists. They make a vociferous and vainglorious group of academic vandals before whose audacity and clever wits no status quo is right, no traditions are sacred, no institutions or high ideals merit any sympathetic consideration, much less defense. These blasé philosophers rise up brazenly to misuse and betray the sacred inheritances that great teachers and noble prophets have bequeathed. With a fierce intellectual pride and void of moral responsibility their novelists and critics openly assume the rôle of propagandists of negation and unfaith. The books they write, the magazines they edit and the theories of life they exploit in essays and addresses are filled with an ugly realism reveling too often in the things that lie on the lower levels of human experience. They are dreary and hopeless. With their disillusionments and moral depression they seem to handle with a kind of gloating glee the facts and features of life that shock the moral sense and religious scruples of the people. This group poses as leaders of a super-culture while belittling our code of patriotism, our religious creeds, and our spiritual goals in both church and state.

Nothing in our American democracy could be more tragic than to have her intellectual life become profligate. It would be an irreparable loss to part with that spiritual temper and atmosphere with which patriots like Benjamin Franklin, George Washington, Thomas Jefferson, Abraham Lincoln, Robert E. Lee, Stonewall Jackson and a century of far seeing spiritual prophets endowed her. It would be a national calamity to have the streams of our noble American culture, born in the rich uplands of Puritan idealism, coming to us out of a clear ancestral faith finally to be poisoned by the infidelity and godlessness of a despiritualized intellectualism. The culture that gave distinction to our American life and letters never broke with the noble loyalties that bound our intellectual forefathers to those spiritual ideals and moral sanctions that always enrich men and safeguard nations. Emerson and Longfellow, Lowell and Hawthorne hung great and beautiful visions of life in the sky. They washed the human heart with tears of human tenderness and with tides of sweetness and purity that made life and love and God more real to all succeeding generations. That was the high purpose of their intellectual workmanship.

But a new generation of literary craftsmen is here. Another kind of intellectuality is releasing itself and meeting life and its problems with a strange spiritual indifference and seeming lack of moral earnestness.

The only definition of culture that will satisfy the highest requisites must be inclusive of all human experience at its highest levels. The ultimate goal of all true culture is Godlike character. Christless cultures of the past brought few redeeming motives to human life. Their beauty and learning could not prevent satiety and contempt from poisoning life. They left men depressed and helpless with existence a tragic futility.

Certain Greeks came up to Jerusalem at the time of a feast. Coming to the house of Philip they sought an interview. They came from the Greeks, a race that had registered highest in what the world calls culture. Their racial background was rich and inspiring. Their pedigrees included the names of the world's greatest men. They participated in the richest inheritance of learning and art the race had produced. They doubtless had in their veins the blood of immortal singers and soldiers, prophets and philosophers that the world even then delighted to honor. But with all these accessories of a great culture, the glories of a classic literature, the abiding charm of great personalities, the calm restraint of noble philosophies, the tonal beauty of music, the carved lineaments of an unrivaled art; everything that the widsom and genius of a secular culture could achieve —there was a deep unsatisfied longing of the heart. All of these blessings aggravated their spiritual unrest. They made personality more self conscious and the nobler capacities of men, more eager. Standing before Philip they said: "Sir, we would see Jesus." This is a faithful and ever recurring commentary on the experience of the human soul. It is historic testimony to the inability of a godless culture to satisfy the heart. Noble temples and academies of a Christless world mock the highest aspirations of men. Without Christ even the total gifts of the world's most gifted in every realm of human accomplishments provide no abiding joys. Wanting the elements of spirituality and a sense of God in the cosmic order of things the highest culture of our generation or any other generation ceases to inspire creativity in the race. Wanting God, the program of any civilization or culture will suppress the unfolding spiritual beauty and power of all human life.

# CHAPTER III

## CONFLICT OF CULTURAL IDEALS

**Culture concepts implicit in the life and thought of Jesus Christ contrasted with the dominant ideals of His times.**

IT will lend fresh vitality to the present-day meaning of Christ and His teaching to have called to our minds certain concepts that dominated the pagan culture of His day over against which He set His interpretations of God, man and human relationships. It was into a world of formidable opposition that Christ released His spiritual ideals and the transforming and redemptive principles of His life.

The rise of Christianity and its revolutionizing influences in the realm of ideas and conduct among men and nations is a story of the impossible. Its progress was the supreme contradiction of all human experience. Paul refers to this fact in a current observation in his letter to the Corinthian Church when he said: "For behold your calling brethren: that not many wise after the flesh, not many mighty, not many noble are called, but God chose the weak things of the world, that he might put to shame the things that are strong and the base things of the world did God choose, yea and the things that are not, that he might bring to nought the things that are." (1. Corinthians 1; 26-28.)

Recall the situation. A son was born into a peasant carpenter family, belonging to a race whose glory and power had departed. The family lived in honest poverty and obscurity among the woodworkers and shepherds of a mean Syrian village. This son was disowned by his people, rejected by his synagog and finally crucified between thieves on a hill outside of the Jerusalem wall. Yet within scarcely more than three hundred years after his birth this unknown despised carpenter became the major intellectual and spiritual influence in the mightiest empire the world had ever known. This achievement will ever remain among the seeming unrealities of human history. The deep rooted evils of the pagan world of course remained and spiritual darkness still lay like a pall upon life, yet by the time Constantine came to the throne of the dying Empire in 325 A.D. the name of Jesus had touched with new life and hope the spirits of men everywhere and reorganized vast social groups in palaces and hovels from Jerusalem to the pillars of Hercules.

"The Conflict of Christianity with Heathenism" was written in 1878 by Dr. Gerhard Uhlhorn. He was a distinguished Lutheran teacher in an old Cistercian Abbey that in the 16th Century had accepted the principles of the Lutheran Reformation. Dr. Egbert C. Smith, in its Preface, said: "The story of this awful conflict has special claims upon an age like our own, when the question of the supernatural origin and power of Christianity is so widely discussed." This graphic story left upon every thoughtful reader of the generation an indelible impression of the irresistible and conquering power of Christianity. Neither the pride of power nor the cruelty of imperial Rome could halt the march of Christ's cross. Its victory was symbolized in the death of Julian the Apostate, a nephew of Constantine, who, having returned to heathenism, sought in vain to stay the rising tide of Christianity. He died on a battlefield in 363 with a Persian arrow in his bosom. He is said to have cried out in his suffering and rage while casting dust into the air: "Oh Nazarene, thou hast conquered."

It was in these suffering centuries that millions of humble Christians testified to their supreme devotion in martyrdom. The annals of history have no parallel to this period of sorrow and moral heroism through which the early Church triumphantly passed.

"They climbed the steep ascent of Heaven
Through peril, toil and pain:
O God to us may grace be given
To follow in their train."
(Bishop Heber, 1827.)

We need today to face the facts involved in the transformation of the passions and program of men and nations through the saving principles of the gospel of Christ. Mechanical forces working such miracles in our material world are reducing for the thoughtless casual observer the reality and necessity of spiritual forces. Second causes are so obvious and well nigh omnipotent that men are less and less conscious of God. It will bring us to a fresh appreciation of the divine potencies of this same Christ and His message if we may recall those major concepts in the pagan culture over against which were set the dynamic ideals and influences of His gospel. They have gone on through the centuries spiritualizing life and redeeming men.

1. The idea of God in the pagan culture of Christ's day ran through every possible variation from that of daemons among the barbarians to the poetic ideals of refined philosophers. At no point in pagan thought did Christianity on its foundation of Hebrew monotheism introduce a more revolutionary concept than in its thought of God. The revelation of His being, His purposes, His loving relationship to poor, wrecked humanity through His incarnation in Christ was the supreme end of Christianity. The lonely voice of Jewish prophets proclaiming the one only and true God had been lost in the wilderness of pagan mythology and spiritual darkness. The old simple faith in the gods of agricultural Rome is gone. Sophisticated teachers and orators scoff at the credulity of men and scorn the rites of altars and temples. Greek wisdom has rationalized the gods out of existence. Disappointed men accuse statesmen of playing upon the imagination of spiritually lonely people in the interest of the state. Skepticism and a general collapse of faith and morals have broken down the fabric of religion in a dying paganism.

In the midst of the bitter and sorrowful atheism of Christ's day and an equally disappointing polytheism, the ignorant and learned alike went every whither seeking God and finding none.[1] The Romans deified the emperors in an imperial cult that had no spiritual significance. It simply increased political power. Egypt had long adored her Pharaohs as divine sons of Ra. The old Greek Kings who made Syria a notable center of pagan culture took the title of "Savior and God." Even Cæsar became Jupiter Julius and had his statue placed in the temple shrine, while evil natured Anthony was named Dionysus. Virgil and Horace both indicated that Octavian must be a God as no one else could give the earth such repose. The wicked Caligula insisted without vote of the senate on his divinity and his court procedure took on the awe and reverential forms of altar worship! The Roman senate voted the apotheosis making its own gods. They brought the imperial cult to lowest depths of moral degradation in deifying such emperors as Commodus and Caracalla, though they refused the honor to Nero. What hypocrisy and moral presumption this blasphemy suggested! No wonder wise old Seneca ridiculed the apotheosis of Claudius and wicked Vesparian laughed on his deathbed at his own pretensions of divinity.

The lonely hearts and confused minds of men are yearning for some true majestic source of love and moral authority. In the darkness and disillusionment that have overwhelmed them they are reaching out after God. An authoritative student of this period has said: "It was an age in which men were feeling after God and not feeling in vain, from the domain of ethics, physics, metaphysics alike, from the depths of moral convictions and from the cloudlands of poets' dreams, the ideas of men were trooping in one vast host to proclaim that there are not many Gods but only one, one first cause, one supreme being." The pagan world was untouched by Hebrew faith and Messianic expectancy.

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[1] See "Early Environment of Christianity." Angus.

Into the midst of this variety of spiritually degrading conceptions of God that embittered life for all men, came Christ's vivid revelation of God! He revealed God as the Father whose love and wisdom were linked to saving power and eternal purposes of grace. "Our Father Who art in Heaven" was like a resonant descriptive theme in some heavenly anthem which recurred again and again in His gospel message. Over against the harsh indifference and the moral wickedness of pagan gods he set the understanding sympathy and loving care of the Heavenly Father.

> "For the Father himself loveth you, because ye have loved me and have believed that I come from God."
>
> JOHN 16:27.

> "No man hath seen God at any time:
> The only begotten Son which is in the bosom
> of the Father he hath declared him."
>
> JOHN 1:18.

> "And believe that the Father is in me and I in Him."
>
> JOHN 10:38.

> "Are not two sparrows sold for a farthing?
> And one of them shall not fall on the ground
> without your Father."
>
> MATTHEW 10: 29.

God is a loving Father, yearning to set men free from the bondage of evil and to restore in them the lost image of His own likeness through a complete redemption. It was this interpretation for which the world was waiting.

2. The concept of man, dominant in the pagan culture of Christ's day was a depressing corrollary to the degraded idea of God that prevailed. The social ideals of the day were rooted in human selfishness and bore bitter fruits. Undisciplined individualism ran riot through the world. Tyrannical government had given birth to the spirit of rebellion and sullen protest. No such thing as national loyalty bound men. The sense of mutuality was not a factor in pagan society. Individualism had ruined Greece. It played havoc with her constitutional safeguards by putting final authority upon the individual. In the religions of the day there were no corporate or communal oneness and every man was for himself and his God. The survival of the fittest in a struggle of an utterly selfish world was the guiding principle of the period. Democracy may have here had its birth, but lacking the spirit of mutuality and trust, it here met its death!

Over against these prejudices of individualism that poisoned the social order and retarded civilization, Christ set the ennobling doctrine of genuine human brotherhood. His concept of man interpreted human relations in terms of the family. It opposed all the horizontal and vertical distinctions that separated men into bitter clannish races and anti-social units, always hating and girding for civil wars. At no point in the program of Christ and Christianity was there a more crucial test of its redemptive effectiveness than in man's relation to man.

The Roman Empire evaluated man only as he concerned the state. His personality had no worth nor dignity apart from his place as a soldier of the Empire. Incessant and cruel wars between men of equal culture filled the cities with captives who were held as menial slaves. The treatment of these captives degraded personality and cheapened the worth of manhood. It was estimated that throughout the Græco-Roman Empire there were sixty million captive slaves at one time. Gibbon says that after the fall of Carthage there were three captive slaves in Rome to every free man. In Athens at the time of Demetrius there were 400,000 slaves and only 20,000 free. Marius sold at one time 60,000 proud Cimbri and 90,000 Teutons. They went into abject servitude under a régime of humiliation and cruelty that would dement the mind and demoralize the character of freedom loving people. Even Julius Cæsar describes a personal sale of 60,000 Gauls who were among the noblest people that touched at any point the wide circumference of the Empire. Augustus confesses to have delivered for executions 30,000 men while Vespasian in order to provide a four months program of entertainment in the coliseum ordered 10,000 members of neighboring tribes, who by the fortunes of war were slaves, to engage in a continuous gladiatorial slaughter till all perished. This dishonoring of manhood, stains forever the record of paganism. Inhumanity and profligacy of every kind went with this degradation of personality. Thousands whose culture and character were far above that of their captors influenced the social life of the day. The plays of Plautus and Terence indicate the immoral influence in Roman society of these intellectually superior but morally debased slaves.

3. The status of women reflects the low standards of pagan culture. It was over against this social status of women that Christ's concept of womanhood was to be set. The place of influence accorded woman among the Hebrews had no parallel in Roman life, in spite of the fact that Roman history enshrines the name of a few outstanding women like the two Cornelias, Helvia the mother of Seneca and Paulina his wife. Greek culture had but little consideration for the purity and morality of womanhood. The wife alone was expected to maintain the domestic virtues. Euripides (406 B.C.) finds it necessary to plead the cause of faithful women against unfaithful husbands. Socrates (399 B.C.) undertakes to convince the pagan society of his day that women are as capable of nobility and fidelity as men. Pliny's love letters to Calpurnia and those of Ovid to his wife reveal the fact that at least the theory of marriage and the reality of love between

husband and wife had some sincere advocates and notable illustrations. But the level of woman's general position in spite of conspicuous exceptions among the matrons of Rome, was low.

Jesus immediately called to recognition and service faithful women. His Hebrew inheritance and the roster of its prophetesses and heroines were ever in His mind, as were the precious memories of the humble home at Nazareth where motherhood was glorified. He promptly laid tribute upon the intellectual faculties and spiritual perceptions of women. He put honor upon her intuitive knowledge of life. He evaluated in terms of spirituality, her emotional endowments and gave a supreme objective to her unique powers for loving and self abnegation in His program for saving the world. In the immediate circle of our Lord's friends and helpers and in the leadership of the apostolic church woman took her place. It was the home of Lydia of Thyatira that sheltered the persecuted church. It was Phœbe who became official helper at Cenchrea and a messenger from Paul to the Roman church.

It was Priscilla whose learning and spirituality prepared the eloquent Apollos for his great work and to whom Harnack and others attribute the authorship of the Epistle to the Hebrews. Whether it be Persis the beloved, or Tryphena and Tryphosa, or the mother of Rufus, or scores of obsecure but devout women whose labors the early records of Christianity immortalize, the world at once recognized that Christ had brought a new and glorious idea of womanhood, which paganism had never known. A Christian civilization was to reveal increasingly the nobler aspects of her nature. [The high place accorded to women in modern civilization and the truly universal character of her world service is a tribute to the ideals and spiritual power of Christianity. This is the glory of a Christian culture in which all the highest values of human experience find their truest measurements. In spite of obstacles and smothering prejudices she has come nearer and nearer to her true place, sharing with men, in her own way, the responsibilities of leadership and service.]

4. The moral idealism of any people may be fairly judged by its treatment of childhood. At this point the pagan world portrayed a shocking estimate of personality and the significance of human life. Here Christ and Christianity brought in a new concept of childhood and with it a profound change in subsequent human living. In Greece weak and sickly children were killed outright or exposed. Aristotle recommended this means of restricting the birth rate, while in Plato's Republic he suggested that illegitimate children and the children of old or wicked parents be destroyed. The man who said (Chremes) "I am a man and nothing that is human is alien to me" is the man who upon leaving home for an extended journey bade his wife destroy an expected child if it proved to be a girl. Tertullian bitterly reproaching the people of his day, said "How many of you, even in the magistracy destroy your children, you drown them or expose them to die of hunger and cold." No feature in the decadent culture

of Rome revealed more sadly the disregard for the sanctities of human life than this.

This was the dark background against which the love and consideration of Christ and Christianity for childhood stood revealed in all its impressiveness. A new civilization began when Jesus took little children in his arms and with a tenderness that touched the hardness of even a pagan world said "It is not the will of your heavenly Father which is in heaven that one of these little ones shall perish." (Matthew 18:14) He planted a revolutionary principle in the moral and social life of the world when he said to men with their perverted ideals of human worth "Whosoever shall humble himself as this little child, the same is the greatest in heaven" (Matthew 18:4).

The improved condition of child life, the gradual escape from the dwarfing influences of child labor, the benevolent attitude of the state toward the orphan and weakling, and the expanding privileges of a child centered education, show the child as the supreme concern of present-day Christian civilization.

5. It was Christ's concept of *immortality* which lifted humanity to still higher levels of hope, happiness and spiritual culture. It was He who revealed both the dignity and continuity of human personality through the fact of immortality.

Great minds of paganism had long been struggling toward some satisfying idea of immortality. Life seemed more unsatisfying and inadequate, as civilization found wealth and secular learning. More and more the poets and philosophers tried to rise above the things of time and sense, and to realize reality beyond this earthly existence. The mystery of sorrow, the bitterness and misery of sickness and the grave spread like a pall over the beauty and glory of earthly life. Virgil indicates that the men of his day were stretching hands toward what he calls "the farther shore." Such phrases now recur in Roman literature as "Elysian Fields," "Islands of the blest," "the endless sleep." These poetic figures for death were coined to give comfort to a despairing world unable to rationalize itself out of the darkness and mystery of life beyond the grave. It was an "eternal exile" for the poet Horace. It was "perpetual night" for Catullus. Hopelessness wrote a verdict of vanity and futility over all things. Life was but a prelude to the endless nothingness of death.

Christ met this inveterate desire for personal continuity and survival after death when He brought life and immortality to light. He added a sense of reality to the spiritual essence of humanity. He underwrote with the fact of his own resurrection the undying hope of immortality in the human heart!

A note of indomitable joy and triumph took hold of life. Amidst the discordant things of an intolerant and cruel present the Christian sang his hymns of everlasting life. Christ said "This is life eternal that they should know thee the only true God and him whom thou didst send." (John 17: 3). Centuries later Bernard of Cluny (1145) in the darkness of the middle ages sang for all ages of the blessings of immortality.

> "For thee O dear, dear country
> Mine eyes their vigils keep;
> The mention of thy glory
> Is unction to my breast,
> And medicine in sickness
> And love and life and rest."

6. But at no point were the concepts of Christianity in more striking opposition to the views of pagan culture than in its attitude toward this present life. The pre-Christian world had no spiritualized basis for present equanimity and joy. There were philosophers who undertook to find wisdom and the higher good in the mystery and sorrow and pain of earthly existence; but for consolation in the calamities and disappointments of life they invoked fortitude and restraint through will power. There were professional consolers among the Romans. Historic letters of loving sympathy on the occasion of great sorrow bear the name of Ovid, Cicero, Apollonius and Plutarch.

The misery and poverty that burdened men everywhere, and the satiety that followed the unrestrained orgies of self indulgent generations brought to all life a sense of futility and tedium. Pessimism reigned in all hearts. A reckless skepticism made men desperate. The satirists and scoffers jibed alike at the serious hopes and foolish foibles of their fellow man.

There were no expectations, no sustaining moral passion, no noble ends holding men steady in the midst of the disillusionments of life and the mortality of all things. Livy, writing of the restlessness of men well characterized the times when he said: "We can neither endure nor mend our faults." Professor Deissman, speaking of the period, says: "Throughout the world of St. Paul we see a mighty wandering of pilgrims desirous of washing away their sins at the great shrines and to be delivered of their need." But, alas, there are no purifying shrines and no deliverers. Epicurus said: "Be happy and enjoy life" but it was an empty exhortation. "Deny and forego" said the stoic, but the self denial lacked a sanctifying motive. "Renounce and be tranquil" said Epictetus, but his maxims calling to cheer and fortitude lacked dynamic power and left men helpless and bitter towards all life. The riddle is too dark. Life is worse than death. Never to have been born was the better portion. The whole intellectual and spiritual world stands bankrupt of all joy in this world and all hope for another. Pliny exclaims in desperation "What folly it is to renew life after death."

Into this pessimism and deadening view of the present life came the program of Christ with its immediate objectives and its comforting sense of oneness with God. Every act and influence, every experience, sad or glad, had a part to play in the interpretation of life and of God. Amidst the depressing scenes of poverty and racial bondage, with life harassed by harsh experiences, Jesus walked in perfect peace. On he went through the paths of hate and obscurity with his own soul calm and radiant because of a conscious oneness with God. He was at rest in His Father's all-wise purposes. He knew His daily life and personal experience were integrated into the great plans of God. No irrelevant happenings, no unexplainable mysteries of pain or sorrows, no purposelessness in anything disturbed his divinely ordered life.

It was not mere unthinking passivity or an effortless and idle trusting that in a universe of such outward disorder and trouble, all was organized for benign ends. It was an aggressive mental and moral conviction that was operating with divine momentum in his life. His oneness with God and his sharing in his present plans and participating in his future destiny infused with new meaning all earthly incidents and accidents. The sorrows and failures, the pains and pleasures, the sickness and death took on new aspects. Spiritual realities put human frailties and trivialities into eclipse. Jesus transformed all suffering when facing the long sorrowing roadway to Calvary He said: "I am not alone because the Father is with me." (John 16: 32.)

What the philosophers and poets of Greece and Rome thought of God and man and human duty is an interesting historic fact. But the supremely important thing for us today is to bear in mind that the thing that spiritualized and transformed the coarse and pagan features of the Græco-Roman Empire, and gave to a despairing race a new song, has lost none of its virility and power. This long review is made that we may thank God and take courage as we face the defiant evils of our day! The selfishness and unfaith of our prosperous generation, the complacency of our godless sophists, the fleshy theories of life camouflaged with an impressive vocabulary of science, the skeptical indifference of men toward the realities of our Christian faith, make the history of its converting and transforming power most comforting to those who today frankly face the problem of world redemption!

# CHAPTER IV

## LUX IN TENEBRIS

### RELIGION PRESERVING CULTURE

**The Contribution of Christianity to Civilization in the Preservation of Human Culture through the periods of Darkness and Moral Degeneracy. An Historic Enquiry.**

DURING the moral depravity and mental desolation of the Dark Ages it seemed that God was about to be forgotten and that the glory of His revealed truth would certainly be buried beneath universal ignorance and barbarism. It was then and there within the precincts of a broken despoiled and unworthy church that the sacred flame of truth was kept aglow like a beacon in the storms of midnight. Neither the heathenism without, nor hypocrisy and immorality within could quench the fire on God's altar.

In this day of special historical enthusiasm, we will do well to lift into its place of honor and apologetic value this period of Christian fortitude and devotion. Providential circumstances wrought to defend religion and culture from impending superstition and savagery. Through a thousand years of profligacy and intellectual midnight religion stayed the hearts and illumined the minds of men. Through these dreary centuries there were noble prophets by thousands that never bowed the knee to Baal nor broke under the weight of universal degradation. In the fallow soil of these dark ages the roots of our modern life and progress were planted. From the ferment and disorder of the period were born the blessings of a new individualism and the principles of modern democracy.

Let us get the picture! It includes the rise of Christianity, the surprising spread of Christian culture, its sad eclipse, the long, long darkness, and the work of the saving agencies that God raised up to defend His truth from extinction. The weak things have actually confounded the mighty. Before the vast Roman Empire split in two in 395 A.D. the religion of Christ had spread from the Euphrates to the Atlantic, and from the Danube and the Rhine to the Sahara desert. By her universal government Rome has changed the mental attitude of the world. The mixed nations of humanity meeting in its forum have been touched by a consciousness of racial unity. A common official language, a wide spread military system and radiating roadways that swept to the outer limits of the Empire helped a disorganized world toward its first experience of solidarity. Captives, traders, travellers, soldiers of all races, and from the ends of earth have met. Pentecost has brought forth Peter and Apollos, Paul and Priscilla, and thousands of obscure missionaries who have carried the gospel far and wide. Roman legions who threaded wild forests and sailed the seas carried the good news with them everywhere. The zeal and compelling sincerity of early Christians together with the amazing results of their faith in moral life and character explain in part the marvelous rapidity with which Christianity spread.

Then came the persecutions. They stretched their bloody but futile power from Nero who martyred Peter and Paul to the tortures and faggot fires of Diocletian! Millions of faithful who refused to worship the emperors perished. The total numbers are recorded only in the book of everlasting life. Yet in spite of these persecutions Tertullian who wrote during the reign of terror of Septimas Severus and died about 230 A.D. said as he challenged his enemies "We are of yesterday and yet we have filled everything that is yours, your cities, islands, fortresses, towns, assemblies, your very camps, tribes, regiments, palace, senate, forum; we have left nothing to you but the temples." So impressed was Tertullian with the progress of the world and the certainty of the triumph of Christianity at the close of the reign of Marcus Aurelius, that he said "Every day the world becomes more beautiful, more wealthy, more splendid. No corners are inaccessible. Recent deserts bloom. Forests give way to tilled acres." Justin Martyr the outstanding apologete of the second century whose description of the order of Christian worship and communion as celebrated about 153 A.D. is most impressive, records as his observation that "there was no race of men, barbarians or Greeks, or bearing any other name whether because they live in wagons or in tents among whom prayers are not offered up to the

Father and maker of all through the name of the crucified Jesus." Eusebius who was chosen to eulogize Constantine upon the occasion of his visit to the council of Nicea in 325 A.D. and who was asked to sit at the Emperor's right, tells of the vast new churches built everywhere to accommodate the growing membership. Perhaps no better evidence of the spread and power of the Christian church during the first three and a half centuries is available than the men it produced. Noble minds like Clement and Origen gave intellectual preëminence to the movement in the second century. Athanasius and Basil of Cæsarea tower like spiritual giants in the landscape of the next century. Yet above them all in impressive stature rise men like St. Augustine, John Chrysostom, Jerome, Ambrose and others. They were like stars whose shining the succeeding darkness could not obscure.

And now pass the fading glories of Rome. Her prestige and power become mere memories of a once great nation! A period of intellectual darkness and spiritual decay overwhelms Europe. A reverent civilization will ever be grateful for the fact that before the clouds of darkness came upon the world there had been set into its life here and there the faith and experience of organized Christianity. In the moral disorder and deep despair of this period Christianity, impure and unworthy as its type may have been, mixed with superstition and shocking incongruities as it was, stood forth as the only hope of sorrowing men. It was the one voice of courage and comfort in an age of bitter hatreds. The church was the sheltering mother of Christian virtues, human culture and the world's hope.

Behind the Danube and the Rhine through all the wonderful years of Roman supremacy there had thrived in native fierceness powerful tribes of the north. Terrifying and undefeated these wild nations had hung like an ill omen in the sky through the centuries. The prosperity and wealth of Rome whetted the greed of these warriors. When the defense line of Roman armies that for 800 years had kept the tribes at bay finally gave way, the tide of barbarism rushed in and the most complete and tragic disaster followed.

The fall of Rome in 410 A.D. rung the knell of further organic unity and cultural progress of which Augustus and the poets of the golden age had dreamed. Some thought the end of the world was at hand. First came the Visigoths and Ostrogoths behind whom were the terrible Huns. Constantinople, Greece, the valleys of Italy were in turn overrun, sacked and thrown back into the misery and crudeness of primitive society. The Vandals and Suevi within fifty years desolated France and Spain, plundering cities, pillaging shrines, destroying churches and libraries and obliterating the work of centuries of civilization. Far out in the West the Angles, the Saxons and Jutes, fierce raw tribes from the pagan Scandinavian peninsula over-ran the Britons. It was literally true that from the dome of St. Sophia to the forests of Scotland a pall of darkness fell!

As though the cup of Europe's bitterness was not completely filled, the followers of Mahomet swept up from Arabia through North Africa and Spain into France. The civilization of the western world hung in the balances, when on an afternoon in October 732 there met in battle at Tour the Aryan and Semitic races, the followers of Christ and Mahomet, and when Charles Martel won the day. Professor Cubberly speaks within bounds when he says "Had Saracenic civilization won in western Europe, the Koran might have been taught today in the theological seminaries of Boston, New York, Chicago and San Francisco, and Christianity might have been the possession only of the Greeks and Russians, while our literature and philosophy would have been dominated by oriental ideas and Mohammedan conceptions." [1] Dreary desolation of centuries followed. There was universal lawlessness. Men whose state of savagery was comparable to that of the tribes of American Indians when Columbus discovered the western world, over-ran Europe. It would seem that the last vestiges of order, learning and human progress are to be swallowed up in an era of intellectual darkness.

Against this background we now are to set the personalities and institutions of Christianity that through these sad centuries wrought to save to mankind the blessings of true religion and general enlightenment.

We note first how great Christian personalities emerge in the outline of this dark picture. At the center of every revival of learning, every period of reawakened religion, every racial movement, looms the dominant personality of some great man giving leadership and power. Two of the greatest figures of human history rise out of the shadows of this period. They were products of Christianity and all succeeding generations are in their debt.

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[1] "The History of Education." E. P. Cubberley.

The first was Charlemagne the Frankish King, whose grandfather saved Europe at Tour and drove the Saracens back across the Pyrenees. With Charlemagne who took his throne in 768, once again the hopes of men revived. They saw the possibility of the return of culture and a unified order of society. Charlemagne learned late in life to read but never learned to write, yet this noble man towers in the landscape as the most significant figure in education, religion and government through five hundred years. He appealed to unlettered priests of his day urging upon them the duty of Bible study. He chided them for their poor spelling and penmanship. He gathered about him what few poets and scholars could be found and ordered a school set up in every surviving cathedral. When he died in 814 a new day had dawned.

The other towering character of this dark period is Alfred the Great who ruled from 871 to 901. The Danes in the Ninth Century terrified the slowly reviving land of the Britons. It was another era of pillage and murder. The dead lay unburied at the roadsides everywhere. Following this appalling spiritual disaster rose Alfred the Great. He was devout, learned and imperially minded. His name is ever to be associated with the leadership of a great intellectual and spiritual experience of the period. He set out to educate the people in religion and the arts, and devoted one eighth of his income to this work. He gave them portions of the scriptures in their rude Anglo-Saxon tongue. He found Alcuin, the greatest school master of the period. The school he organized at York was a beacon whose shining touched the whole of Western Europe! Here gathered men of learning, teachers, poets, singers, copyists and missionaries!

In 1901, on the 1000th anniversary of Alfred's death a bronze statue was erected at Rochester cathedral; its inscription gives a clue to the scope and character of his work. It reads:

"Alfred found learning dead
and he restored it:
Education neglected,
and he revived it:
The laws powerless,
and he gave them force:
The church debased,
and he raised it:
The land ravaged by a fearful enemy,
from which he delivered it.

Down through the devastated centuries till the dawn broke with Dante, Petrarch and Savonarola, and till liberty and learning found new meaning in the reformation of Martin Luther and John Calvin, names of scholars and devout defenders of the truth shine out of the darkness. For sixty years on the outer fringe of civilization in the forest of Britain wholly surrounded by unrelieved barbarism stood the Venerable Bede. His teaching, his church history in five volumes and his sermons were a notable gift to his day.

Rabanus Maurus (776-856) wrote an encyclopedia and a treatise on "The Education of the Clergy." John the Scot, a most remarkable contemporary took up the educational program of his age, where great Alcuin dropped it at his death in 804.

Personality is the vitalizing element in human life and in the general movements of men. No cause succeeds without organization and personal leadership. When vast numbers of personalities responding to the same passions or objectives register externally their feelings general movements are formed. These movements profoundly effect the character and conduct, attitudes and states of mind of their age or country and become historic. There are trends and movements recognizable within this darkened era that involved men and institutions. These were providential agencies born of Christianity that humanly speaking saved our culture through the dark centuries.

### 1. *The Universities.*

Great teachers became vital centers about which gathered vast groups of hungry minded students.

Abelard who died 1142 is said to have lectured to 20,000 students. Out of his lecture groups there came twenty cardinals and fifty bishops. Around Albertus Magnus, Thomas Aquinas, Peter Lombard and scores of school men, literally thousands of students began to gather. The intellectual darkness was too oppressive longer to be borne. At Bologna, at Paris and later at Oxford corporations or universities were organized. At the height of this movement more than 600 university centers with thousands of eager students were at work dissipating the long night of ignorance that had depressed Europe. In the libraries were chained books and a few precious manuscripts of the classics. Here men read all through the night in turns. There were of course unworthy and highly demoralizing teachers with inadequate courses. Student life was characterized by barbaric fighting and immorality, yet in these groups and centers of learning, gathering about godly and sometimes learned men, truth and liberty were marching on toward our own great day.

### 2. *The Scriptorium.*

Nothing did more for the preservation of general culture than the work of thousands of unknown copyists who from the sixth to the twelveth centuries hidden away in the secluded monasteries of Europe transcribed upon vellum the Holy Scriptures, religious treatises and the classic literature that now survives. These busy, untiring men and women were protected from the wild looting tribes about them by a superstitious reverence for shrines and monasteries. These writing groups were centers of light and beauty in the dreary life of the age. Over the doorway of every Scriptorium were set these words: "Vouchsafe O Lord to bless this room of thy servants, that all which they write therein may be comprehended by their intelligence and realized in their works."

### 3. *Mysticism.*

From the harshness and unspirituality of the dreadful outer world men fled to peace and comfort in an experience of God. Mysticism undertook to shut out the impressions of sense and turn men from the artificial and external things of religious forms and programs to the realities of immediate fellowship with God. To the mystic "God ceases to be an object and becomes an experience" and in the exaltation and joy of that experience the believer becomes a "partaker of the divine nature." Mysticism led men to violent extremes and many wild vagaries. However, Francis of Assisi, Bernard of Clairvaux and many others met the godlessness and spiritual deadness of their day with such a glowing personal experience of God that a new reality, a fresh spiritual contagion came to religion. The mystics of that day lost their contact with the sinning world and lived in the glorious cloud land of spiritual ecstasy. They did not undertake to touch the problems of the times with their religion, yet it was in their hearts and lives that the reality of God's presence was manifest to the world. To them in part we owe the fact that a great body of culture was preserved through a wicked and unbelieving age. Mysticism passed on to later centuries with freshened vitality the doctrine of God in us and the reality of spiritual influences in human life.

### 4. *Music.*

In this discordant era there came to the rescue of despairing men the ministry of sacred music. It was in the heart of true worship that culture and religion were kept alive. Music seemed like an unearthly element amidst the coarseness and degradation of the times. Rhabanus Maurus, a pupil of Alcuin in 819 inculcated seven arts, viz: Grammar, Rhetoric, Dialetic, Arithmetic, Geometry, Astronomy and Music. He writes, "He who is a stranger to the art of music is not able to fulfill the duties of an ecclesiastical officer in a suitable manner. A proper delivery in reading and a lovely rendering of the psalms in the church are regulated by a knowledge of this science. Music penetrates all the activities of our life. With the Christian religion music is most intimately united; thus it is possible that to him who does not know even a little music many things remain closed and hidden." *De Musica* was written 500 A.D. by Boethius, perhaps the most influential man of the early middle ages. So remarkable was the work that it was a text in European universities for more than 1200 years. The organ as an aid to worship began its career in this period. So crude was it that worshipers are said to have found it necessary to put wool in their ears during the playing. Out of this depressed era came some of our immortal hymns in praise of God and the splendors of heaven. The Dies Irae, the Stabat Mater and many hymns popular even today released the souls of godly men, weighed down beneath the sorrows of their times.

### 5. *Scholasticism.*

As the eleventh century opened, the tide of battle for truth was turning toward victory. A new line of defense was thrown across Europe before the forces of ignorance and unbelief. Scholasticism now began its service on behalf of religion and culture. It had its place as a great intellectual movement in saving to the world both the form and substance of Christian truth. Here was the first general effort since the Father's to intellectualize religion. So much mental curiosity and alertness were developing and such a spirit of candid inquiry and skepticism was prevalent that reason was again summoned to the defense of faith as in the Nicene period. Dialectics, syllogisms and dogmatic propositions were the order of the day. Logic and learning were called to buttress doctrine against the heresies that were appearing. Aristotle's technique became the vogue of these doctrinal debaters. In many writings theology took on the form of philosophy and of metaphysics. The simple unquestioning faith of other days is giving way to the doubt and skepticism of a slowly awakening intellect. Abelard at twenty was regarded as the keenest and most daring mind of his day. His principle in lecturing was, that constant and frequent questioning was the first key to wisdom. Such an attitude was unheard of and proved most disturbing. He was later driven from Paris and lost leadership through his evil fascination for Heloise. His ruin was pathetic. Peter Lombard followed. His were positive and reassuring conclusions. Under him reasoning and modes of theological instructions were recognized. Under Thomas Aquinas the great scholar of the Middle Ages, scholasticism reached its height. These abstract and philosophic school men did little to apply the truth they defended to the problems of sinful human life but from their day it must be said that theology as a subject for consideration took on a new importance. The Christian faith found its preservation in an intellectual framework hitherto not attempted. Thus it was passed on into the rapidly approaching period of the reformation.

### 6. *Crusades*

No record of the major institutions of these dark ages that wrought to preserve and expand Christian culture would be complete without mention of the crusades. They seem to us today futile and fanatical enterprises. We have difficulty in viewing sympathetically or intelligently these strange historic episodes that changed the entire life of Europe. It would seem that such pilgrimages of kings and knights and the common people, accompanied by so much misery and bloodshed could have but little if anything to do with the preservation of religion and Christian culture through the closing period of medieval darkness. On the contrary they were among the most potent influences that touched the period. Nothing in the social, economic, intellectual or religious life remained the same after these disordered movements swept through the thirteenth century. The first call to rescue the tomb of our

Lord from the Turk was answered in 1096 by 100,000 misguided merchants, adventurers, devout peasants and churchmen under Godfrey Boullion, while the seventh and the last met with disaster in 1272. The flaming devotion of the crusaders was traduced by conniving emperors and greedy merchant princes. The whole story is saddened not only by indescribable suffering of men, women and children to the estimated number of six millions but by the moral disorder that went with such undisciplined migrations of ignorant, poor and often but partially civilized peoples.

Christianity however from this time forward becomes an international community. The old isolation of people passed. A new sense of unity in a great responsibility which was shared in common by Christians of every country was a direct result of the crusade. The possibility of racial brotherhood, the passing of feudalism, the coming of city life, the rise of commerce and the spirit of personal freedom that gave birth to modern democratic statehood, are all direct results of the crusades. Christianity found then and there that her problems were not to be solved by the sword. She learned that it was not by might nor by power but by God's spirit working through the slow processes of Christian culture that civilization was to be purged and protected. Sin as a peril to Christianity was found more strongly entrenched in the hearts of men than was the Turk in the Holy land. Armies of men in helmets and coats of mail fell before the evils of their own unsaved natures while drawing their swords in defense of the Holy sepulchre.

And so truth and spiritual ideals, culture and civilization through centuries of barbarism and intellectual darkness found refuge in the sacred precincts of the Christian church.

# CHAPTER V

## WORSHIP AND CULTURE

**Emotionalizing the Concepts and Program of Modern Christianity; a necessary measure in defense of Christian Culture and the Permanency of our Higher Forms of Civilization.**

WE cannot go far in discussing the place of religion in modern culture without coming upon the subject of our feelings. One hesitates before an inquiry that involves the frank facing of facts as to the havoc wrought in our cultural life by the emotions. It is particularly embarrassing to be compelled to recognize the abnormal and unhappy results in our religious life due to undisciplined moral passions. However, the great importance of emotionalizing the concepts and program of Christianity must not be obscured.

It would be unfortunate in an effort to restore to our Christian faith something of that emotional glow and earnestness that seem to validate its reality, should we discredit the influence of the intellect or minimize the place of general culture in the progress of Christianity. In trying to lift men to higher levels of spiritual experience, we have seen wisdom and logic entirely disregarded and the edifying things of the mind forgotten. It is not necessarily true that mental processes chill the ardor in our souls or dissipate the power of the emotions. This may happen. Vitality in religious life and spiritual experience may evaporate while men are giving time to fine distinctions or clever analysis of the facts about their religion. There may be metaphysical argument about religion and much rationalizing with but little religion. Wrong conclusions as to the essential place of the intellect in religion have been held. Men have put it into the background of their esteem, holding it to be hostile to genuine religious experience.

In discussing the necessity for the enrichment and defense of our American culture against the negative influences that are diluting our loyalties to spiritual standards and to the simpler ideals of our traditional civilization, we shall keep in mind a statement of Professor Hocking. In recognizing the values in the intellectual as over against the emotional element in religion, he says: "I doubt if we find substance enough in a religion of feeling. It has the advantages of a positive sort; it makes religion a matter of experience, present and concrete. But it also has advantages of a negative sort which are highly questionable; it solves too many problems by avoiding them; it escapes too completely the labor and hazard of hard thinking. There seems to be some natural necessity whereby religion must try to put itself into terms of thought and to put the thought foremost. Religion seems to begin in feeling; and it seems everywhere to surrender by an inner requirement the advantage of this simple and strong position, to risk itself in the field of ideas with all its instability and wreckage. As students of history we must come to terms with this conspicuous fact; that religion has never as yet been able to take itself as a matter of feeling. In its prophets the religious consciousness has been a stubborn objective: It has concerned itself with metaphysical objects, with God and the other world and the laws thereof and it has intended to propagate itself by fixing the eye of the mind on these things, not on its own inner states. Deficit of mind must always, I venture to think, be a weakness in religion and must rob that religion at last of all mordant power! A great religion will produce some great idea or system of ideas."[1] The Westminster Standards hold "that truth is in order to goodness." With skill and spiritual learning the authors of the Westminster Confession set into an intellectual framework the noblest expression of reformed theology. It was an intellectual achievement that gave rigidity and moral confidence to the frail body of the Reformed faith. Its dogmatic paragraphs integrated like the vertebræ of the spinal column the whole structure of protestant belief. It was the final result of a prolonged effort to put brains and logic as corner stones beneath religious convictions and under the whole fabric of our Christian faith.

In religion, as in every human enterprise, sound ideas do not work apart from feeling any more than sane feelings work apart from sound ideas. We recognize then the necessity of developing in our religion the "idea-tissue" in order to its stability and satisfying power in personal experience as well as external progress.

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[1] Hocking, "Meaning of God in Human Experience."

However, at this point we stress the necessity of emotionalizing the ideals, the intellectual positions and the practical programs of our religion. This must be done, if it is to make any effective impact upon our American culture and meet the perils now threatening the higher life of our day. If we are to set up the facts and faith of Christian religion as bulwarks against the pagan intellectuality that is about us, we must see that these facts and faith are suffused with that dynamic power resident in the emotional life. Here is the combination that makes for reality and progress in all that is essential in our higher life as a people.

Unless now and then there come a period of spiritual effusion upon the creedal institutions of Christianity her purity and progress are imperiled! Unless the Holy Spirit continues to vivify the verbalized concepts of the church she suffers a spiritual dearth due to the formalism and shallow thought life of the people. Against the deadness and unspirituality of 18th Century England with her creeds and ritual, George Whitefield and the Wesleys rose in courageous protest. The fervor and fearlessness of these Sons of Thunder and their drive upon the emotions made them unpopular, with the regulars who feared greatly for the ark of creedal and pulpit procedure. But like an atmosphere of tropical warmth the great revivals that followed gradually melted the frigidity and formalism of the church and released new spirituality, sending through the English speaking world a fresh invigorated religious life.

Generally speaking, it is true that the rich, emotional basis demanded by art, music, prayer, worship and religion as a whole is not being cultivated, directed or capitalized by our modern American Protestant church! Protestant intellectuality has been a thing of traditional pride. Her emotionality she has feared and disregarded and tried to suppress.

There is something God-given lying in the deeper strata of our physic structure more vital to the joy and power and perpetuity of our religion than the more obvious and external features of creed and program. This something has not had intelligent treatment. Some feel that we disregard the place and power of the Holy Spirit when we approach religious experience and inquire as to the character of its psychological reactions and emotional responses. They feel that we are on a doubtful if not dangerous errand when we undertake to classify our emotional symptoms, when once the gospel of Christ makes contact with the fountains of our being. For the same reason they are averse to discussing psychic regulations and conduct in terms of motives and desires, and as for emotionalizing our religion, this would seem to some not only certain to threaten its intellectuality but imperil its stability, its dignity and its permanent progress.

On this account, and for other reasons, we have today vast numbers of people, ministers, officers, and church members intellectually acquiescent, denominationally regularized, institutionally correct, going about their ecclesiastical routine, unimpassioned, joyless, and spiritually fruitless!

In view of this situation, what ought the leaders of the church to do? A very difficult question to answer. It is certain that the whole subject of the experience of God's grace in men's lives must be brought down out of the verbal vagueness that befogs and baffles men. Much of the stereotyped terminology with which we constantly discuss "evangelism" and with which we obscure and mystify the process of being converted must be laid aside. Into threadbare descriptives and time worn phrases, out of which vitality has gone, and which suggest to the sinner cant and insincerity, reality must return. We must bring men into such close range with the great, indisputable facts and experiences in our Christian faith that by the divine laws implanted in our intellectual and spiritual nature there will be an irresistible, emotional response. We must seek to do what Christ did with his first disciples. He produced in them a profound reaction in that hidden treasure house of mystical powers we call the emotions. It came as He led His disciples into fresh, vital contact with the fact of God the Heavenly Father and with the situations and realities of the spiritual world. By the power of His own Spirit working through these contacts, the attitudes, the tastes, the conduct and character of the men were permanently revolutionized.

Professor Jastrow says: "*Emotional life is the radiation of our instinctive feelings when connected* *at their source with urgent situations.*" We here have a clue to the way the Holy Spirit works in the souls of men and the agencies through which he achieves his results. Is that connection with urgent situations in the realm of the Christian religion being made by modern church leaders? There are great facts and features of our faith that stand ready to emotionalize the church and to set glowing in the lives of people the most transforming reactions. To these kindling situations our religious leaders must expose the emotional life of the people by every wise and effective method.

What is the situation with people emotionally? Our emotional life is wrought upon well nigh to the point of exhaustion by present-day stimuli. There has never been such an era of excitation of emotions as has been inaugurated by the moving pictures. The stage plays operate in a smaller area but drive hard for the center of our emotions! Music has gone into a strange, new phase. The appeal of jazz is to the primitive emotions. The appeal is most intense and highly disintegrating.

On the other hand our emotional life is being denatured and suppressed by the increased mechanization of life. The world and all our contacts with it have been mechanized. The age has taken on mechanistic modes of thinking and doing, and all outlooks and attitudes have felt the change. Men's emotions are likely to go into low gear in the presence of this high-geared machinery. The emotions of church people have been fed on the dry husks of religious statistics, instead of the kindling situations in the divine program. To the surprise of God-fearing statisticians the people have not grown warm and rapturous. Our wise men have provided much scholarly data and heaped up great storehouses of wisdom, elemental and conclusive. Their erudition has left no excitement. Philosophers have been specially active in ministering to us through intellectual abstractions and lofty concepts; but nothing has happened. Theologians have carefully provided major premises in their syllogisms and just as carefully the minor, but in it all the emotional life has had slight consideration. In other words, this great instinctive capacity for putting fire and force into our creeds and religious concepts, for kindling a glow of enthusiasm in our programs, for putting power and proficiency into our personalities and giving objective reality to the principles of the Kingdom of God, is being disregarded in the realm of our Christian experience and religious work where in the constitution of things it is a major factor! This is all the more tragic in that our emotional nature waits only to be touched in order to respond with a moral motor power that would fill all life with the pressure of a great passion. It is like the unused water power piled up behind a dam which an uninventive industry does not know how to use. In its fear of a devastating flood the timid industry fails to take advantage of the driving power of directed and harnessed waters under the eternal law of hydraulics.

In further description of the situation we should remember that these elemental emotions, the dynamo of the race, have yielded to the influences of modern culture and the restraints of education. It is proven on every side in all of the experience of life. Men have themselves in hand emotionally as never before. The wild outbursts of grief that were a feature of the funerals I enjoyed during my boyhood in the country have passed. The same deep resistless stream of sorrow is running there, but good taste and common sense have set a channel where its bitter waters are kept in bounds. I wept unexplainably all through the hour when at eleven years of age I publicly joined the church. My emotions were unintentionally misdirected at that wonderful hour. The joy of that joy-giving experience of my youth had been clouded because the wrong set of emotions had been touched, or the wrong situation had been then and there presented. About me were forty-two others, mostly children, the majority in tears. I have resented those tears from that day to this. Had Jesus stood there in person talking to forty-two boys and girls from homes where piety was a birthright, about loving Him freely and forever, tears would not have marred the real joys of that wonderful moment in my life.

In making contacts with the emotional centers of people, which is as much the duty of religious teachers as making contact with their intellectual centers, we are to remember that our civilization and its culture have cut pathways through the jungle of our emotions and bidden our passions keep to the path.

In Jastrow's definition of emotional life we have a suggestion as to the technique of the Holy Spirit in moving men out of sin and self and the static situations of spiritual deadness into life, power and spiritual response!

Nowhere in all the range of human experience are urgent situations more immediate and irresistible than in the content of our Christian religion and in its oughtness as it faces the needs of a broken race.

What are some of the great facts and situations in the scope of our Christian faith that, connected at their source with our instinctive feelings, induce irresistible spiritual and moral impulses? There are situations, we not only are justified in exploiting, but by not recognizing and emphasizing are actually violating essential conditions of spiritual culture and moral progress. These urgent situations are difficult to define and classify. The variety and richness of these appeals of the Christian faith to our emotions defy analysis. The thrills of a recent summer vacation in the great Northwest reached every nook of my soul and compassed the whole circle of my appreciations! The canyon of the Yellowstone, the majesty of Mt. Rainier, the Pacific Ocean, the snow-clad peaks and ranges of Alaska, the Taku glacier, the White Pass, the silver hordes of salmon seeking by millions the streams where they were spawned, that in turn they may spawn and die—all these situations thrilled and stirred my soul by their beauty, sublimity and mystery. It was an indescribable variety of appeal. So the soul facing the entire range of our Christian faith thrills with awe and love, with joy and peace and a thousand indescribable emotions.

Emotional reactions from the following situations, subject to all the canons of culture, and all the restraints and modifications of intellectual growth, ought to release another pentecostal experience in the life of the present-day Protestant.

1. *The thrilling intimacy of a great brotherhood.*
2. *The mystic appeal of divine worship.*
3. *The spiritual wealth of a noble hymnody.*
4. *The obsession of a great personal devotion to Jesus Christ.*

1. We have lost from our voices that tremor of sincerity that vibrated in Paul's voice when in the fresh love and loneliness of the new Christian movement he said: "I could wish that myself were accursed from God for my brethren if that would do aught to win them to my Lord." Love in the Church and for the Church has been an outstanding passion of Christianity. Amidst the changing conditions of life and the alternation of human experiences disinterested love in the Christian Church has stood forth like some glowing beacon in the long, long night of the centuries.

The gospel of *comradeship* in the church must be preached today with a new reality and with Pauline sincerity. So preached it will fall across the width of our diluted devotions, our insincere and meaningless vows of fellowship that denature the Christian church today and start an emotional reaction such as we have not lately seen. So many loyalties cut across the life of the Christian community. The original comradeship of Christ's church is decentralized. The body of Christian believers no longer constitutes the only unselfish body of men and women whose love knows no reservations, nor oblique approach to others. There are today so many secular levels of friendliness on which men live. These dilute the affections that men carry into the church. The simple sincere fellowship of Christ's church is cherished by many merely as a beautiful theory. Hungry hearts go in and out of the church without finding the consoling comradeship they seek! To hold up the sacred intimacy of this historic brotherhood and to appeal on behalf of its reality and power in this socially divided, economically separated, educationally differentiated, but spiritually hungry generation is to bid anew for the release of a great sacred emotion. The Protestant Church as a whole regularized by precedents and in the leading strings of custom and dignity needs supremely this release.

2. The mystical appeal of divine worship takes hold on the emotional life of men with a power that cannot be measured. In worship men climb Godward on the wings of their kindled and sanctified emotions and taste the joys and ecstasy of life's most exalted experience. It is in the exercise of divine worship where invisible things take on new reality. It is here our feelings underwrite our faith with an assurance that the psychologist can neither explain nor deny. Here is a need that must be met before anything worthy can happen in the life of the church! Before

extension plans or educational programs, we must see to it that the rich but undirected emotional life of our people is led back to God up the mystic stairs of worship. It is the worship of God that challenges and changes human feelings. Here is a devastated area in the spiritual life of the Protestant Church. Here is where spiritual leadership faces the unfed and ill-nourished children of God in vast numbers. Church routine, church architecture, church organization, important externals, have attention and minute study while men let lie untilled the rich soil of our emotional life as though it were a negligible factor in the technique of redemption!

We are ripe in the Protestant Church for a new appreciation of worship and for a freer use of this divine endowment of men's emotions. Men will never think their way back to God! They will arrive at some intellectual concept of God, but until their emotions have registered that deduction in a burning heart, they will not have found God.

3. Perhaps nothing is so likely to properly emotionalize the church as a new appreciation of the spiritual wealth of her hymnody. Here is a candle for the house of the Lord, unlighted in many of our churches and not even in the candlestick in others. Hymnody, like some deposit of precious ore, is unmined. Its spiritual wealth waiting to be coined into precious experiences of divine grace and spiritual joy for God's people lies hidden below cheaper things. This vast storehouse of devotion and spiritual energy is a legacy of beauty and power which the Protestant Church in general has not touched.

Hymns are too often performed by heedless and impatient choirs who feel the order leading up to the anthem impeded by them. The mechanical use of hymns in the interval of his own activity by the pastor, the dull and desultory toleration of hymns by a congregation, often fifty per cent songless, are common illustrations of how hymns in their ministry to the higher life of men through the emotions, are thwarted.

A rising tide of general musical intelligence is sweeping through our country. A truer appreciation of beauty and dignity and spiritual worthiness in the worship forms of the church is here! A new understanding of the emotional values in Gothic architecture for our churches is showing itself. New spiritual values are coming from the choir lofts and chancels. The day of the hymn is returning. It has waited for this hour. It stands ready with a spiritual potency not yet measured to enrich our worship forms and lead men, glowing with new warmth into larger fellowship with Him. A return to our Christian hymns with the fervor and elation of the Reformation of Luther and to the nobler forms of sacred music that John Calvin brought from Paris to Geneva, that Charles Wesley gave to the world, will be a signal for a revival of spirituality and reverence that will capture for God our rising generation. It will do more to permeate our present-day American culture with idealism and reverence for God than all possible hortatory appeals.

4. It goes without saying that it is the obsession of our lives by a great personal devotion to Jesus

Christ that will alone effectively emotionalize the church and check the despiritualization of life! Christ constitutes the overwhelming and permanent appeal to the emotions of the world! The accessories, the mediating forms, all the situations and facts that move our feelings and prompt our doing, fall into a secondary place when we see Him in His full meaning to the world. The spectacle of millions of men through all the ages and amidst every condition of human existence alike bound in a common passion of personal love and devotion to Jesus Christ humbles historians, baffling their descriptions and interpretations.

It is ignition at this spiritual motor center of men that we want! When life is touched by a great, personal devotion to Jesus, when its instinctive feelings connect with this urgent situation there kindles in men's hearts a passion that nothing can frustrate. This personal devotion took hold of the emotional life of David Livingston and the fevers and perils of the jungle could not thwart his purposes. It held John G. Paton and the barbarism and privations of the Hebrides were his opportunity. It caught Dwight L. Moody in C. M. Henderson's shoe store and the world never saw since Paul's day such a tireless persuader of men. It burned in the heart of Frances Willard, and she braved the insults and cynicism of a generation of winebibbers and served God and a redeemed citizenship. It put Sir Wilfred Grenfell out of the cultured social centers of London and put him amidst the ignorance and squalor of Labrador.

These urgent situations need to be set into the intellectual life of this generation of men. If men but wake to the intimacies of the Christian brotherhood, if they are but drawn by the mystical appeal of divine worship through a new and nobler use of "hymns, psalms and spiritual songs," and if, in all these situations, they but link their lives into an unbreakable personal devotion to our Lord, we shall see a revived Church going forth throughout the earth, "fair as the moon, clear as the sun, and terrible as an army with banners."

O Holy City seen of John,
Where Christ the Lamb doth reign,
Within whose four square walls shall come
No night, nor need, nor pain,
And where the tears are wiped from eyes
That shall not weep again!

Give us O God the strength to build
The City that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.

Already in the mind of God
That city riseth fair
Lo, how its splendor challenges
The souls that greatly dare,
Yea, bids us seize the whole of life
And build its glory there!

RUSSELL BOWIE.

# CHAPTER VI

## THE CHRISTIAN PROGRAM AND WORLD CULTURE

THE discussion of the Christian program and world culture brings us at once into the realm of human service and world betterment. It proceeds on the theory that only as the Christian program with its principles and ideals is extended will there be any possibility of a continued noble order of civilization. Without Christ no type of culture can insure a stable character to our social order or endow with benign power its cherished institutions.

Even our own American democracy, in spite of its pride and self complacency, will not be able to meet the perils, that are begotten of its own principles and privileges, without the restraining and redemptive influences of the full Christian program.

The liberty and individualism made possible under our democracy may become a destructive principle, thwarting all purposes of unity and mutuality. The controlling purposes of democracy must be sanctified by the ideals and sacrificial motives of the Christian life and program. In the Christian conception of life and in its redemptive world program we find those elements of moral power that will give stability, continuity and salvation in its broadest sense. Here is that which planted in the heart of our civilization will spiritualize its educational power, consecrate its material wealth, unselfishly direct its mechanical genius, ennoble its governmental purposes, sanctify its social projects and give meaning to its ethical and humanitarian enterprises! And nothing else can do it.

The conviction deepens that the organized church of Christ, gathering to herself freshened spiritual powers, will everywhere remain as she has ever been, the dynamic center of spiritual life, saving truth and moral passion. Without the church the organized energies of love, sympathy and sacrificial service will denature and die. The form of the organized church of Christ will change as to its outward structure, its inclusiveness may alter, its procedure, its worship forms and its social program may change, but from the inner substance and spirit of the organized church of Christ will ever come the spiritual idealism, the redemptive influences, the cross bearing purposes that must permeate and purify society if our American culture is to be saved from paganism and despair.

It is true that the total intellectual and spiritual experience of the race at the highest levels does not despiritualize life but rather enriches it and puts into the control of great and good men amplified powers for serving God and bringing in His kingdom.

Nevertheless culture as expressive of a certain type of intellectual achievement either individually or collectively does meet with suspicion if not outright hostility. There have been reasons why men have depreciated the intellect and everything that represents intellectual distinctions. So often there has accompanied intellectualism a pompous pride or a smug self complacency and what was still more prejudicial to its general acceptance, a rationalizing of fundamental facts of our faith out of life, leaving behind creeds of cynicism, negation and despair.

There have been other grounds for opposing general culture. Lord Bacon seeing learning so often prostituted to selfish and purely material ends and a peril to society, urged that we resist those who would make education scientific. Plato's "Republic" banished all poetry and the drama from the ideal state in the interest of truth, man's highest good. Count Tolstoi opposed the decadent culture of his day on the same grounds that Rousseau opposed intellectualism in his day, as being responsible for the shocking inequality among men. He arraigned art as hostile to religion in that it was too often superstitious and sensual. Shakespeare he held to be undemocratic, slighting the working man. He saw in culture an ethical weakness through its mental superiority. It involved a false arrangement of the social order where the enlightened few are supported by the mass who labor with their hands.

There have been those like Anatole France who said "Earth is the planet of hunger, therefore economics are more important than ethics and food more important than virtue and that culture is a detriment to the masses unfitting men for the drudgery of their vocations." Voltaire said culture spoiled earthly hopes and brought discontent and intellectual misery and "to work without thinking was the only way to render life bearable." His famous epigram embodied his reason for opposing general spread of culture. Said he "In order to forget life's inequalities work in the garden."

Accepting it for what it is worth and in any event, like human nature out of which it comes, we say of culture, it must be born again! Christ is the only hope of individual or collective culture. He provides the motives and principles that defend it against the evils that it breeds when in the pride of its own power it seeks its own.

The Church has use for the agencies of human culture when dedicated to the promotion of the cause of Christ. She has always recognized the leadership of intellectually and spiritually great men. Bishop Butler and John Wesley were the most influential men that the English church produced in the eighteenth century. These were apostles of genuine refinement. Wesley was saturated with the spirit of Oxonian culture. He saw and claimed it as a thrilling spiritual accessory. He never depreciated learning as did some of his obscure followers. In the interest of an intelligent and stable religious life he published cheap editions of Milton, Herbert, Bryon and other classic writers for the intellectually starving poor of England. Wesley traveled 250,000 miles and preached 40,000 times. On horseback traveling over wretched country roadways this near sighted man read thousands of pages. A coach was given him at sixty-three. It was a new opportunity! A shelf of books was nailed against one side of the coach and a drop leaf table provided facilities for his ready pen. Thus he compiled what he called a "Complete library for those that fear God." Wesley was like a breath of spring that swept over the lifeless formalism of the church and the intellectual deadness of the people of England.

The greatness of William E. Gladstone is explained by an English student of literature in these words: "The greatness of the man was due to the fact, that to extraordinary natural powers there was added by faith in Jesus Christ, a new principle of character which came to control and distinguish all that was his. We cannot conceive Gladstone without Christianity."

Thackeray prayed that he might never write a word inconsistent with the love of God or the love of man, that he might always speak the truth with his pen and never be actuated by a love of greed. He ended his prayer with the words: "for the sake of Jesus Christ our Lord."[1] Robert Browning,[2] great spiritual interpreter that he was, was no less cultured because he vividly saw and believed in the converting power of God's grace and in the Incarnation. Culture did not abate the moral passion of Wilberforce. Nor of Christiana Rossetti. Intellectualism did not chill the spiritual fervor of Henry Drummond nor of Charles Kinglsey nor of John Watson.

So we repeat once more the thesis around which this discussion closes. That through Jesus Christ and the Christian program lies our only hope of saving to America a cultural life that is worthy of our noblest traditions. Believing that Christianity is the only antidote for the negative, non-theistic, cynical unfaith that is being bred by a despiritualized culture and a sophisticated indifference to spiritual things, a practical question should conclude these studies.

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[1] "Spiritual Drama in the Life of Thackeray." Stephenson. Hodder and Stoughton.

[2] "Guidance from Robert Browning in matters of faith." John A. Hutton, D.D. Oliphants, Ltd.

When a new order of life has come through the progress of science, bringing with it a new set of spiritual perils, what is to be that program of Christian culture which will save our social life? What creative features of American life must be Christianized if our civilization is to be enriched and passed on to succeeding generations?

1. Her educational life must be spiritualized. In working out our educational experiences it would seem that the task of spiritualizing the intellectual life would be a natural and easy process. This does not follow. We are seeing everywhere about us in our highly organized systems of modern education spiritual values and moral ends disregarded. There are teaching theories that hold a teacher violates educational procedure when he does anything more than set the facts or principles involved in a given situation before the student. According to this theory of teaching, interpretation of facts and the appraisal of values in these facts and their relation to the moral ends of living degrade teaching into biased propaganda and is beyond the province if not below the dignity of the scholar and the teacher. So we have secularized education with the spiritual and moral uses of knowledge carefully

omitted. The cold, detached information, the facts of laboratories, the facts of physics, the facts of science, of history, of art, of life in general are in hand and presented but the groping mind of youth must be developed by reaching its own conclusions unhindered by the adult mind seeking to hand on traditional views and interpretations.

With twenty-nine millions of our American youth enrolled in our schools, five million in high schools, one million in institutions of higher learning, it requires no argument to make plain the fact, that what is wrought in the plastic minds and hearts of this most important twenty-five per cent of our total American population today conditions the quality of our civilization and the moral destiny of our Nation. Unless God and the reality of spiritual things, reverence and a sense of moral oughtness are bred into the life of this twenty-five per cent during the sensitive periods of youth, education will be secularized! A secularized education in which moral values and religious sanctions have no place will not meet the perils that threaten us.

2. If the situation is to be met our economic life must be suffused by the spirit of Christ. Christ's tender regard for human personality must become an operative influence in all industry. Ours is the land of unparalleled prosperity. Its national wealth is like a fairy story in the ears of other nations. Thirteen millions of our people engaged in manufacturing earned during the year according to the last census twenty-four billions! Eleven millions engaged in farming earned thirteen billions. Five millions en-

gaged in mercantile business earned eight billions. There was a total of seventy billions of dollars earned in the various occupations of our people.

But behind our material prosperity we have a painful need of the Christian program. Spiritual tragedies follow in the wake of material conquests. The sorrows of poverty and injustice mark too plainly the progress of our marvelous development as the greatest commercial nation of the world. The spirit of love and the consideration of highest human interests are not universal in the relations of modern business. The bitterness of our strife for money has left deep wounds in our moral character. The taint of selfishness has too often spoiled the atmosphere of modern trade. Great fortunes have been amassed but too often those who toiled to produce them have not shared in a just proportion of the blessings they brought. There are misunderstandings born of the suspicion and hatred of those who labor and those who employ labor! The tragic experience of strikes and lockouts with the accompanying peril to life and property and the hunger of women and little children are not in harmony with the ideals of a Christian culture. The better day is dawning. Brotherhood and the arbitrament of reason under the Christian program will eventually win the day. Without Christ there will be no solution of the problems of our economic life.

3. To meet the situation described our social life must be sanctified by purposes of service. The sincerity and simplicity of pioneer life have gone. The old order of neighborliness is a thing of the past.

The behests of the old time social culture with its program of mutual helpfulness and happy intimacies are no longer heeded in the highly complex order of modern life. Our world has been re-mechanized through the past two decades. Old machinery has been cast upon the junk pile. New inventions of speed and power and mystery have put about us a new order of living. All the relations of life have been effected. Re-adjustments to new modes have done away with old customs and social procedures. Social enthusiasm is suffering a chill in the presence of machinery and organizations. In the decentralized life of our people our social units and old time groupings take on a new character and purpose. Collective social life with its outlook on humanity sorely needs the Christian program and the inspiration of Christ's social ideals! He fed the hungry, he healed lepers, he touched blind eyes, he comforted bereft hearts, he took children in his arms, he interviewed the harlot and scandalized the old monitors of religious regularity by dining with a grafting tax collector. He broke over social barriers and talked to a Samaritan woman and his last earthly word was a word of comfort and salvation to a thief! There was in Jesus such a sympathy for the daily needs of men and such a passion for the immortal values in men that nothing quenched his social eagerness. He moved in the crowds and sought the thronged highways and seaside resorts that he might touch men with his message and meet their needs for time and eternity. Our social order must become Christlike in its attitudes and intentions. We must have hospitals and orphanges and homes for the aged and refuges for the erring. In this way do we follow through to their practical ends the purposes of our Lord. But these social agencies must not be agencies merely of cold-blooded efficiency and fine professionalism but agencies saturated with the spirit of Christ and suffused with his own tender concern for the least, the last, the lost of humanity.

4. To meet the situation our literary life now growing in ability and universality must be dominated by Christian ideals. Our literature must not forget, much less defy, reverence, purity and a sense of the reality and moral worth of spiritual things. There is a sickening realism that is robbing much of our modern literature, particularly our fiction, not only of its charm, but of its respectability and decency. The fact that fiction is a transcript of everyday human experiences does not justify the present vogue of stories of illicit love and the ever recurring theme of sex and domestic infidelity. The moral sense of our American people must not permit our modern story writers with all their gifts of imagination, their graphic style and their general cleverness to satirize and mock as naught, the lofty ideals and moral codes that our traditional culture has cherished in the literature of the last generation. Surely we shall not allow to be forgotten the spiritual qualities and exalted objectives of that noble body of literature represented by Hawthorne and Lowell, Longfellow and Emerson, by Scott and Dickens, Jane Austen and Thackeray, Charles Reade and George MacDonald and others of the Victorian era

of letters! The best things in our modern life and thought are not properly portrayed nor are the deepest yearnings of our American souls for self expression in any way satisfied by the present flood of best sellers. Their intriguing plots generally involve the "eternal triangle" and the willful and unrebuked flaunting of all that is sacred in the love of men and women. There is a vulgarity and a base animality that drags its slimy trail through the charming descriptions, ingenious character portrayals and skillful organization of too many of our best known current books. Having a book censored and its morals attacked on the ground of unfitness is a badge of distinction certain authors covet and a guarantee of immediate increased sales for which certain publishers are grateful.

There will be no lifting of the general character of our culture nor any spiritualizing of our literature until an aroused Christianized public opinion with a keen conscience and nobler standards of judgment asserts itself with courage and persistent purposes. The people are to blame for the popularity of these erratic and noisome writers whose views of life and love are irreverent, godless and defiant. The superb art of writing, this high born accessory of culture and religion must be brought to the altar of repentance and its motives purified by a re-consecration to honor, purity and truth.

5. To meet the situation, our political life, the total expression of the ideals and passions of our American statehood, must function with the moral values in men and movements ever in mind. Great

moralities and fundamental beliefs in the dignity and divine worth of manhood made the norm about which our American democracy developed. It was the sacred regard of these values, values that lie outside the measurements of dollars and social status, that gave to our early political life its unique distinction among the governments of the world. It will be a sad day, signalizing our decline as a moral force among the peoples of the world, when the organized political life of our states and nation is tainted with greed. When the makers and interpreters and executors of our laws are moved by low and selfish interests, then true patriotism dies. When money can buy political preferment or thwart the purposes of legislation, or direct the course of judicial procedure then is democracy headed for moral bankruptcy and the government of the people, for the people, and by the people, due to become a laughing stock before the nations. Our political life responds to the moral sensibilities of the people like a thermometer to the temperature. The late General Leonard Wood was right, when just before proceeding to the Philippine Islands as Governor he said in private conversation "Unless we have more individual morality on which to build our collective democracy we are going on the rocks." The Christian program that will touch with Christ's own rectifying and organizing grace the moral motor centers of our people and energize their conscience and sensitize their moral perceptions will produce inevitable results in the personnel and governing principles of our nation's life. If there is to be a worthy and permanent contribution to American culture through our great enterprise of democracy now so beset by perils, the Christian program in its wide, creative and sanctifying power alone can make it possible.

6. To meet the situation before us, our American home life must take on new modes and methods of solidarity and it must be Christian. It must stand forth in a new unification amidst the disintegrating forces that our present civilization is producing in appalling fashion. This ultimate unit in our social order holds the key to the cultural ideals and religious character of the future. So long as family life holds what we believe to be its divinely appointed place in the social structure of the race, the stability of all institutions and organizations, of all programs and enterprises set for the advancing human progress and the Kingdom of God, are involved in its destiny! The highest values in our American culture, the saving influences in our political life and the eventual salvation of the race are in large measure conditioned on a new integration and spiritualization of our modern home life and its moral overflow in the world. The sanctity of the marriage vows and the unescapable moral obligations of marriage itself are being flaunted by heedless paganized theories of marriage. The indissoluble bonds have been discounted in the interest of unholy promiscuous desires. The whim and gusts of passion, undisciplined selfishness and a wholly irreligious concept of this divine ordinance are wrecking homes in the early stages of marriage and bringing thou-

sands of disillusioned men and women into the divorce courts. Seventy-five thousand children last year were involved in nearly 200,000 domestic tragedies and as pathetic fragments of these broken homes were cast out upon the world. Companionate marriage is a gross, sensual prescription for an evil its practice would only intensify. It belongs to the jungle and not to a settled order of respectable society. Other theories like it are born of shallow interpretations of that organic union by which God himself unites a man and woman in the most precious and profound experience both biological and spiritual that human life knows. The remedy is in a new holy spiritualized interpretation of marriage.

In a report of a notable study conducted under Christian auspices of the present status of marriage, this statement occurs. "Marriage is linked with belief in God, with purposefulness in the universe, with sacrifice, with the struggle for human life, with the higher idealism and faith of mankind. The growth of a cynical attitude toward love as now appears in current literature, strikes at the best and most vital elements in our civilization." Only as the home in the midst of despiritualizing modern conditions can achieve a fresh and resisting solidarity will the holy unit serve its highest ends. Further words of the report cited are too important to be omitted. "Religion at its best burns like an altar fire in the home where God is the unseen guest day and night. Such an experience may seem difficult of realization, and it is, but not so difficult as appears. It requires daily consecration, daily thoughtfulness and daily practice of the Presence of God. It is helped by the habit of churchgoing and by family prayers and grace before meat. The home as the basic social institution has its normal setting in the social life of the community, and consequently in the church, which is the organized expression of the community's spiritual aspirations. The home is doubly secure when the husband and wife keep their ideals with God's strength; when children learn to pray at their mother's knee but also hear their fathers say with them their evening prayers; when the family go to church together as a family custom and as a conscious participation in community life. The child needs the divinest home earth can offer. He thrives best in settled ways, where his environment influences are familiar and life is on a high plane. He lives by love as much as by food and drink."[1]

7. Our American church life must be so amplified in its spiritual power, so equipped with competent leadership and so unified in its sympathy and outlook toward all true followers of Christ that it will serve God and men in a maximum way. It ought ever to be the living source of continuous streams of true culture. In a pure church and its auxiliaries is the hope of a race wide pervasive moral power and an ultimately perfected life through Jesus Christ. World situations can only be met by a fresh infusion of spiritual power in all men and groups bearing the label of Christ. Conditions in modern American culture waiting to be spiritualized and directed, provide the church of Christ with an opportunity for a pen-

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[1] Report Committee on Marriage and Home. Federal Council of Churches 1928.

tecostal program of apologetic defense and aggressive evangelism not unlike that offered the apostles in the decadent days of the Græco-Roman civilization.

Then great personalities were dominant, great governmental principles were in process, literature was in flower and philosophers were rampant, betokening an eager mind. Polyglot languages and peoples were unified in the Forum, trade and money-making were enriching the few, poverty and discontent were the lot of the many. Below the gayety and moral indifference, a deep unsatisfied longing was calling all men. It was hunger for God. The glamour of war and the glory of politics left men sick at heart. The luring lights of sin and self indulgence faded into a terrifying darkness. And then Christ came with his message of hope! A group of spirit filled messengers rose and went forth. They laid down everything that was precious, took up their cross and followed Him. They went from Jerusalem to Judea and on to Samaria! They touched Antioch and Athens and then Rome and finally, like some mysterious conflagration the zeal for God swept the civilized world and changed the order of human living.

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May it be the will of God in the presence of modern situations not unlike those of the first century, again to re-endow His disciples with His Holy Spirit and set on foot a more complete world conquest, eventually triumphant through a program of Christianized world culture.

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